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that socialism has received its full deserts when it is treated with sarcasm and abuse. Socialism has done more than any other phase of social theory to ferret out factors in the social process which do not get their share of reckoning in our present calculation. Like most other heterodoxies it brings to light phases of truth which must sooner or later be organized into prevailing orthodoxies. At the same time the socialists themselves are very largely to blame for their failure to get a fair hearing. The investigators among them cannot easily be distinguished from the agitators, and the latter indulge in such extravagant tirades that something can be said in palliation of the conventionalism which declines to pry behind such unreasonableness for a possible relation to sanity. The three books before us do not mark the extreme range between scientific and neurotic socialism, but they indicate it in a way. From John Spargo to Paul Lafargue we cover the distance between serious argument and frenzied rhetoric. Each appeals to a constituency of its own. Neither socialism nor any other doctrine can permanently hold both constituencies. It is as the Irishman said of the coffee-room at Hull House: "Yez can have de office gang, or yez can have de shovel gang, but yez can't have both!"

ALBION W. SMALL

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*The Mountain People of Kentucky.* By a Mountain Man—  
WILLIAM H. HONEY. Cincinnati: Printed by Roessler  
Bros., and for sale by the author, at Williamsburg, Ky.  
\$1.50.

It is only a few years since "Appalachian America" was brought to the notice of the outside world. President Frasi, of Berea College, was among the first to call attention to the arrested development of this great section. It was he who used the graphic term, "our contemporary ancestors," in describing the people and their picturesque peculiarities.

Travelers, magazine writers, and novelists have in still more recent years set forth the striking features in the life of the people of this region. In doing so, it is natural that they should seize upon the peculiar and exceptional features—the making of moonshine whisky, the primitive stick-chimney dwelling, the rude one-room log schoolhouse, the bloody feuds—and that the person whose information of the region comes entirely from such sources should think that these features are common and typical.

The present book gives the other side of the picture. It is written by an intelligent and educated mountain man. He shows that the mountain people are not descendants of convicts and indentured persons but of the representative stock of Virginia, the Carolinas, and Pennsylvania. Some of the early emigrants passed from the seaboard states through the mountains and settled in the Blue-Grass regions of Kentucky and Tennessee; others stopped in the mountains and their descendants are the inhabitants of this region today. Shut in by rugged hills and cut off from one another by woods and streams, they have lived on for generation after generation in much the same manner and under the same conditions as their forefathers did a century ago.

In reading Mr. Honey's book one feels that the author has had a double purpose in view—to show the facts as they exist and to exhort his mountain readers to move forward. While speaking, for instance, of the lack of transportation and of how seriously this has handicapped the region, he gives four or five pages to showing the benefits to be derived from good roads, the cost to the community of bad roads, and to urging the people to mend their ways.

Mr. Honey dwells but lightly upon the peculiar social customs of the mountain people. Dancing, he tells us, is not "believed in" by the best people and is passing away. "Apple peeling," "bean stringing," and "carpet tacking" parties, followed by games are popular. Socials, where "the songs are strictly religious" and where even "Flinch" is looked upon by some as being a little too closely allied to cards, are the most refined and approved form of social intercourse.

Moonshining, we are told, was once approved of by the community. This was when there was little opportunity of marketing the corn otherwise, and when the spirit of personal liberty was strong and respect for the law was weak. But moonshining is no longer generally approved of:

Out of the elections in nine counties on the temperance question in 1904, all were carried for prohibition by good majorities. More than 92 per cent. of the mountain counties of Kentucky are under strict prohibition laws.

That the blind tiger is dying hard, though, is evidenced by the fact that one revenue collector between July, 1905, and February, 1906, cut up forty stills and arrested more than fifty moonshiners.

Mr. Honey shows the general causes of the terrible feuds and

also shows how these are dying out with the general advance in civilization, business, and the enforcement of the law. He tells us that the feuds have been greatly exaggerated and that the mass of the people have always looked upon the feudists with horror. One cannot but wonder, if this is true, why there has been so little public sentiment in the community for the enforcing of the law.

Farming is shown to be, of necessity, the chief occupation of the people and some interesting paragraphs are devoted to the recent development of the natural resources and the struggle of the people to secure for themselves some share in this advancing material prosperity, rather than let it all go to outside capitalists. The author makes no mention, however, of weaving, spinning, dyeing, and other characteristic household industries.

The style is not always clear and one at times is not quite sure just how much of a given statement is one of fact and how much is what a young and optimistic teacher hopes to see realized. On the whole, however, the author has shown up the modern, progressive side of the mountain people in a very creditable manner. If there is lacking in the picture he gives us anything that is striking and peculiar—in the dwellings, the clothes, the speech, the customs; if the picture is a rather commonplace one, no better, no worse, in no wise different from others—it may be set down to that passion for uniformity among us which will not tolerate, apparently, anything that is peculiar, no matter how picturesque and striking.

SAMUEL MACCLINTOCK

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*The Lodging-House Problem in Boston.* By A. B. WOLFE.

Boston and New York: Houghton, Mifflin and Co., 1906.

Pp. 200.

One of the characteristic conditions of urban life is treated with extreme care and intelligence by a scholar who resided during 1902-04 at the South End House. The problems of economic interest, vitality, and morality are discussed upon the basis of ample information derived from reliable sources: the house itself, the change from boarding to lodging, the life-history of the lodger, density of population, birth- and death-rates, crime and prostitution, influence of lodging-houses on marriage. Societies which aim to promote the well-being of young people of this class will find here materials and methods of investigation of highest value.

C. R. HENDERSON